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WEEKLY REVIEW.

—The education of the new youthful Gaekwar has been commenced, under the eye of Her Majesty's representative, in a way fitted to make him a worthy successor of those who have preceded him on the throne. He has been entertained, in the presence of his people, with combats between rams, buffaloes, rhinoceroses, and wrestlers. The combats were sufficiently brutal. The animals when brought together were amicably disposed, and had to be goaded into a proper state of combativeness, and then the illustrious party had the pleasure of seeing them gore one another. This is not a very promising beginning.

—At the Wesleyan Missionary Anniversary in Exeter Hall, last month, the Dean of Canterbury is said to have greatly complimented the Wesleyans, and to have made this remark about Wesley: Some thought he should have remained in the Church; he (the Dean) did not see it, and thought it was much better as it was. The Dean, if rightly reported, is under a very erroneous impression. Wesley never left the Church of England. He and his brother constantly affirmed that nothing would induce them to leave the Established Church. Nor did they. They strenuously deprecated any rupture. The Revolution in America brought to an end the existence of the Established Church in that country, and thus it became necessary for Wesley to take steps to secure to the Methodists in America the means of enjoying their own church ordinances. In England it was not till after the death of John Wesley that the Wesleyans ceased to depend upon the Church of England for sacramental services.

—The *Christian Advocate* for June says: "We have read with deep regret this statement:—An ever-increasing number of candidates for the ministry of the Irish Church, is drawn from below the middle stratum of society in that country." We cannot say that we experience any deep regret in reading the statement. The great Head of the Church was once on earth and selected twelve men as his apostles and ministers, and from what class of society did he take them? He took them from below the middle stratum of society. And 1 Cor. i. 27-29 shows that there are special reasons why such a course should be pursued. The mere fact, therefore, that men from a somewhat humble grade of society are moved to enter the ministry, is not an occasion for deep regret. The question is, Are they called of God? Have they the spirit of the Master? Are they men whom God uses for the saving of souls? The ministry of the Church of Ireland or the Church of England may be reserved for "gentlemen," but not without extreme peril to the spiritual interests of the Church. Such is our view of the matter.

—The *Times of India* thinks that China is likely to recover the revolted province of Kashgar, which has been for 7 or 8 years under Yakoob Beg; and it thinks that the alliances, which the Government in India have been so sedulously establishing with that province, will involve our Government in no small humiliation. One notable fact becomes apparent in all the political changes going on in the world, namely, that Mahomedanism is fast losing the power of the sword. Romanism and Mahomedanism both placed their chief reliance upon temporal power; but He who hath said "Not by might, nor by power, but by my Spirit," has guided human events in such a way that political and military power are now for the most part departed from these systems. The querulous cry of the Pope in the Vatican is like that of the starling (though not so true): "I can't get out"; but he does not yet perceive that God is rebuking him for his oblivion of the truth set forth in these words of Jesus: "If my kingdom were of this world then would my servants fight; but now is my kingdom not of this world; the kingdom of God is righteousness, peace and joy in the Holy Ghost." Until within a few years the Pope had his army, and this army fought lustily for him; but it is now swept away for ever. Romanism and Mahomedanism arose together, and it seems to be the teaching of the Book that they shall pass away together,—that is, in their politico-religious capacity.

—A Native Christian Missionary was travelling lately in the Deccan with his family. He left Tullegaum on Saturday and halted for the Sabbath at a village called Pent, under a tree. A female servant went to a well in the neighbourhood, and got a Maratha cartman to give her a pot of water. A report was made to the Patel that "a Mahar woman had polluted the well" by drawing from it, which was not true. The Patel at once ordered the woman to appear before him, and as soon as she came he seized a whip and beat her so unmercifully that she was not able to lie upon her back for days afterwards, and could scarcely sit up. The Missionary brought the cartman to prove that the woman had not taken the water from the well, but the Patel would not believe either of them; and ended by fining the woman Rs. 2.—There is too much reason to believe that iniquity of this sort is practised throughout the country. We are indebted for this statement to a member of the said Missionary's family.

—We understand that since the Bishop of Bombay reached England, he has taken medical advice, and no hope is held out of his being able to return to India. It is a question, we believe, whether the tumour in his mouth is of a cancerous nature, but in any case it is of a very serious nature.

—We find the following in a contemporary:

"The Western Australian Government offers to pay the passage money, not exceeding £6 per head, of suitable male adults from Victoria and the Australasian colonies generally, and to afford assistance in the like ratio to their wives and families. After two years' residence each adult immigrant will be entitled to select 50 acres for himself, and 25 acres for every member of his family between the ages of 16 and 21, provided no family obtains more than 150 acres in the whole, and at the expiration of three years, if certain conditions of fencing and cultivation have been complied with they will receive a free Crown grant of their allotments."

Are there not some in India who might profit by such an offer? Something more might be needed for passage money, but the advantages offered are so great that it would be a philanthrophic act to help men to emigrate.

—A memorial signed by 74 members of the congregation of St. Peter's, Mazagon, asking that they may be relieved of the ministrations of the Cowley fathers, has been presented to the Archdeacon. His reply has been published. The Bishop appointed the Rev. Mr. Page to that charge, and sanctioned his ritual; the Archdeacon is therefore helpless. He takes the opportunity, however, of warning the memorialists against the evils of separation, and hopes there may be peace and concord; begs of them not to forsake the assembling of themselves together in the church, and if offended by anything there, to confer with their appointed pastor concerning it. Underlying this advice there seems to be the feeling which has so extensively prevailed in the Church of England, and which more than anything else perhaps, has helped to foster the growth of ritualism and rationalism in that church, the feeling that the worst in the church is better than any thing outside of it. It is evident that there is now a house divided against itself, when 74 members of a congregation send in a memorial like this; but this it seems is of little account, if only the division is not expressed by the act of separation. These memorialists are asked to treat their convictions as of so little account as to yield themselves quietly up to the unwelcome ministrations; and if they are still grieved by anything, give the offending clergyman the opportunity to exert an influence over them in private, for it amounts to that. If there is any one thing that we find pre-eminent in the character of Christ, it is his abhorrence of duplicity. "Beware ye of the leaven of the Pharisees, which is hypocrisy." "For there is nothing covered that shall not be revealed." He placed truth above every thing, even above the established church of his day. The Church of England presents at this day the most extraordinary picture of a house divided against itself; not divided into two parties, but into three; and according to the teach-

ing of any one party that of the others is fundamentally bad and most deplorable in its tendencies; yet all the three parties are supplicating and exhorting each other not for any consideration to leave the church. Now, is not this putting the truth below "our beloved church?" If our Church of England brethren will adopt the Romish belief, "No salvation out of the pale of *our* church," then we can understand why they should recommend to evangelicals submission to ministrations of a ritualistic father; but this belief is not avowed. We believe the memorialists, or some of them, are acting upon advice different from that of the Archdeacon, and yet given by a staunch member of the Church of England, viz. that they should meet by themselves and worship God according to their convictions, with such help as they can obtain, for the present. Independent congregations of the Church of England are springing up here and there in England; they use the book of Common Prayer and observe the order to which they have been accustomed, but they claim the liberty of being led by one whose teaching they believe to be conformable to the Scriptures.

—We last week referred to an article in the *Satya Dipika* for June entitled "A Consumptive Boarding School." We have received a letter from the Rev. Mr. Beaument, of the Free Church Mission, Poona, finding great fault with us for that notice. It strikes us that Mr. Beaumont may have misunderstood what we wrote. It seemed to us a pity that such charges should be brought against an institution in which, for a quarter of a century, we, in common with the Christian public of Bombay, and many elsewhere, have taken a deep interest, without some notice being taken of them. We did not repeat the charges or specify the school, and what we said was entirely in favour of the school. Here is what we said:

"In one of the best boarding-schools of America, one in which the wives of many of our American Missionaries are graduated, and in which education is carried to a point that would astonish many of the Natives of this country, there are no servants employed, the young ladies performing by turns all the service of the establishment. Some of the things criticized by our contemporary may be good in their design and tendency, though for the time they may seem trying."

Every word here is defensive. Yet Mr. Beaumont asks: "Are we to conclude that the Editor of the *Guardian* is capable of opening his paper to unfair attacks on brethren." Nothing of the kind has been done, and the conclusion would be certainly premature. But when public charges are made, to notice the fact that they are made and give opportunity for a refutation, is not a breach of friendship. Mr. Beaumont says he heard the article stigmatized as "all lies" by one who is well acquainted with the facts, and thinks the (ruptured) relations of the Editor of the *S. D.* to the Free Church Mission, a reason for declining to receive his testimony. This may be so; but does not constitute a reason for not noticing an article that will be read by many of the Native Christians of the presidency and by Natives not Christian. We could not do ourselves a greater harm with the Natives than to let them think we are unwilling to meet unfavourable statements regarding any of our operations.

We had given but a cursory perusal to the article when we referred to it last week. We have now read it more fully, and are free to state that what is said about the food seems to us rather ridiculous. We should be contented with such fare. The grievance, too, about the much work, is one we do not sympathize with, as we believe the children have a good deal of time for play. They that have the charge of them are actuated by Christian-love and seek the best interests of the Christian. It would be a great mistake to convert a school of this kind into "a hot-bed" where the training received would unfit the pupils for the hardships and trials of life. There is not the slighest danger of the other extreme. The school is regularly visited by Dr. Macdonald, one in whom the Christian public of Bombay have entire confidence.

—We are favoured with the Report of the Church Missionary Society's work in Western India in 1874. Connected with this work are 14 European Missionaries, 2 of whom are now in Europe; one European teacher; 4 Native ordained ministers; and a large staff of Native helpers. 24 adults were baptized last year; the total number of communicants is 409. In the schools are 320 girls and 1,528 boys. The contributions amounted to Rs. 15,265; grants-in-aid Rs. 7,921. The stations occupied are Bombay, Nassick, Jooneer, Malligaum, Aurungabad, Booldana, Kurrachee and Hydrabad. An important item in this Report is the transfer of the African Christians to East Africa. We notice that the Girgaum Church, under the care of the Rev. T. K. Weatherhead, receives no aid from the Mission Funds. For the much needed enlargement of this church Rs. 9,000 has been contributed. The church under the Rev. A. Bapooji numbers 52 adults. He baptized 4 last year. The pupils in the Robert Money School number 212. There are 88 children in the Orphanages at Nassick. We hope to place some extracts from this Report in our Miscellancy.

—Some Reports still remain to be noticed. We hope to overtake them soon. We have received the *Indian Evangelical Review* for April.

—We learn from a correspondent that there was a Granville Moody of Ohio in the late American war, who afterwards engaged in politics while serving a church in Ohio. It was certainly a bold thing on the part of the *Capitol* to try to confound this person (who was known to our correspondent) with D. L. Moody of Chicago. We have here a remarkable illustration of Mr. Moody's own saying that a lie will get half round the world before truth gets its boots on. The lie passed on by our contemporary has probably reached China by this time.

A correspondent asks our opinion concerning the elder brother in the parable of the Prodigal Son. In one of the past years of the *Guardian* we studied with our readers all the parables of our Lord; but few of our readers have kept files of these, and we have many readers now that we had not then; so we cheerfully comply with the request made.

The Pharisees murmured because Jesus received sinners. They thought it most unbecoming conduct. Jesus then speaks three parables to show that even in worldly matters a thing once lost and then recovered is the more precious because it had been lost. The piece of silver lost and then found, is dearer to the poor woman than any of the other nine pieces. The sheep lost and recovered is more pleasing to the shepherd than any of the ninety and nine. Now the elder son in the third parable behaved just as the younger son ought to have behaved. He was a dutiful and faithful son, loving the paternal home and comforting his father as he best could for the misconduct of his brother. The father had no fault to find with him; but when the prodigal came back he greeted him with extraordinary joy. The elder brother was distressed because it seemed as though the father had more pleasure in the profligate son than he had in the faithful one. But the father points out to him that his joy was the joy of recovery; his son had been lost and was found, had been dead and was alive. "All that I have is thine;" during all these years the elder son had enjoyed all the privileges of that happy home, while the other one had been treading the path of misery. The parables are generally stories, brought forward to illustrate some particular point. These three parables illustrate the point that a thing lost and recovered becomes more precious by that fact. The contrast between the elder son and the father, brings out more clearly the invincible character of the father's love.

There is no resemblance between the elder son and the Pharisees. But there is a resemblance between him and what they professed to be. Our Lord often adapts his teaching to what men claimed to be, as in Luke vii. 41, 42; and we may consider him as saying to the Pharisees, in the parable of the Prodigal Son: You claim to be righteous; these sinners and publicans are very different; admitting this, do you not see that it is matter of rejoicing when such are recovered?

In the next parable (Luke xvi.) Jesus proceeds to consider the Pharisees as they really were, and not according to their assumptions.

We have been favoured with a copy of the 30th Report of the Baptist Mission at Agra. Besides the Rev. Mr. Gregson at Agra, the Rev. Mr. St. Dalmas is at Chitoura. Mr. Harris assists Mr. Gregson. We do not find any statistics, showing the number of Native Christians, etc. Seven persons appear to have been added to the church last year. Mr. Gregson says:

"Dholepore Mela was visited by our Native Evangelists, and I accompanied them to Buttesh-war, where we had large crowds to listen to the preaching of the Gospel This year we introduced a good deal of singing, as well as preaching, into our work, which not only greatly attracted the people but made a visible impression upon them, in fact, I never saw a heathen crowd so affected before. They listened with great earnestness, and went away saying, the 'Padre Sahib is singing the praises of Jesus.' I feel fully persuaded that we could most advantageously use the native tunes and hymns in preaching to the heathen, not only for the purpose of attracting crowds to listen, but in an especial manner for impressing Gospel truths upon their minds and hearts, as it is quite in accordance with their own customs."

Speaking of the converts he says:

"One or two have gone to Delhi, where work seems more plentiful than at Agra, and as they are quite independent of the Mission, supporting themselves by their own hands, we do not attempt to prevent them from seeking employment in other stations, and are always pleased to hear of their success, we do all that we possibly can to make

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them feel perfectly free, and independent both of the Mission and Padre Sahib, making them an independent people, sustaining their families by honest work, and managing their church affairs according to the teachings of the great missionary of the early Christian Church, who has left for its guidance the following '*Five Apostolic Canons.* He desired no rigid formal observances, or uniformity in all outward things. He wished everything to be done. *First*, With Charity. *Second*, Unto edifying. *Third*, Decently and in order. *Fourth*, in the name of the Lord Jesus. *Fifth*, To the glory of God. All church duties were summed up in one expression—*Brotherly Love.*"

A CORRESPONDENT says:

"The Lord Jesus is Jehovah Tsidkenu, the Lord our Righteousness. Being God, he has existed from all time. 'Before Abraham was, I am.' He is the great 'I Am.' The announcement in Psalm ii. 7, 'Thou art my Son, THIS DAY have I begotten thee,' must have reference, I suppose, to His being born in the flesh?"

Yes, the context shows that the incarnation is referred to. The expression "Son of God" does not always designate his divinity. See Luke i. 25, the address of the angel to Mary. But the words "this day" have been to some a source of perplexity; and they have proposed to take them as signifying "from all eternity." But surely this is a very unnatural construction. The most natural construction would be that they refer to the day when David wrote that Psalm. But is there any sense in which they could be so applied? Let it be observed that this is the first occasion on which God reveals to man that the Messiah is his Son. He is never before so called in the Old Testament. God now, by the mouth of his servant David, makes known this wonderful fact, that the Messiah is to be his own Son. 'This day' is a very definite expression; but on the supposition that the day of the Psalmist is not meant, it becomes as indefinite as possible.

THE Parsees since they landed in India have not felt it to be their duty to protest against the polytheism of the Hindoos; so far from this they have borrowed a great deal from them; and perhaps we would not be wrong in saying that a majority of the popularized religious sentiments and usages of the Parsees had this origin. The book of Guzerati poems entitled *Niti-Vinod* is by a Parsee who has been grieved to find in the favourite Guzerati literature so much that is debasing and corrupting brought in under the cloak of religion. The following extracts are from the Preface;

Gujarátí poets seem to be very fond of lavishing extravagant praise on some of their minor divinities. Turn wherever you like, you are pretty sure to meet with rows of deified personages; and though they seem to be very obliging people—dropping down to the nether world at the most formal invocation of any of our Bhats—we question if it is for any good to mortals. Had all Hindu poets spent half the time they must have spent on these elaborate and monotonous nothings, in treating of affairs more immediately connected with poor humanity, the Gujarátí of the Nineteenth century would have challenged the strictures of the most fastidious critic.

The poor Gujarátís can ill afford to forego their claim to Daiárám as one of their greatest poets. But it is better so. Daiárám's language is the purest of pure Gujarátí, his style simply captivating, and his diction smooth and elegant to faultlessness; but the outrage he has coolly offered to his readers, in the shape of his notorious Rásliílá, ought to render him more hateful for these beauties. Fancy a man, exaggerating some harmless traditional romance, and describing, with evident relish, the orgies of a hidious Lothario, passing for one writing through Divine inspiration! Yet such a firm hold has Daiárám's poetry on youthful female minds, and so deftly has he clothed his gross vagaries in a pious disguise, that readers of his religious persuasion might be easily carried away by the witchery of his style: and how can it be otherwise but that those young impulsive creatures, when once alienated from native innocence and innate purity, sink into total forgetfulness of moral duty? It is a pity that a man blessed with the divine gift of Poetry, and that too, in such an eminent degree, should have rendered it fatal to his own reputation and to his readers' morality, by devoting all his best energies to a subject which a poet, of all public writers, should most sedulously avoid.

We content ourselves at present with citing the testimony of the Rev. Dr. Wilson in favour of this book. The versification he considers remarkably good, while the ideas expressed indicate the possession of poetical imagination and expression. The Rev. J. V. S. Taylor, a high authority in this sphere, speaks favourably of it.

WE take the following from the *Christian's* more recent notices of Messrs. Moody and Sankey in the Opera House, Haymarket:—

"The Bible-reading in the afternoon was a glorious sight. The people pressed to hear the word; not an inch of room was unoccupied; and the address, on "What think ye of Christ?" thrilled the audience. The result was a crowded after-meeting and a host of inquirers.

At night the same sermon was repeated, by request, and Mr. Moody begged that none who heard it in the afternoon would come at night. Most of them, we think, observed this request. We saw a few of the same faces only. But as we listened to the same discourse, we thought how much we should like to hear it twice again next day.

During the day, some time, Mr. Moody stated that a letter had come to him from "a minister who had preached four years, and who was only converted this very noon."

Speaking of the love of Jesus to sinners, Mr. Moody said: "He'd hush every harp in heaven to hear one sinner cry for mercy.' It reminded him of the poor freedmen's chorus—

'Jesus is lisenin' all de day long
To h'ar one sinner pray.'"

One most edifying part of this meeting is the reading of the requests for prayer and praise, and the remarks thereon with so much feeling and unction by W. Graham, Esq., M.P. These requests are so numerous that Mr. Graham is compelled to group them in this way to-day:—18 Christians ask prayer for themselves; 198 parents ask prayer for their children; 29 children for their parents; 12 wives for husbands; 50 brothers for sisters; 63 relations and friends for the same; 6 for drunkards; 7 for sceptics; 11 for backsliders; 8 for families; 7 for servants; "For one very ill, and deeply anxious"; 22 for God's work; 5 for parishes; 10 for anxious ones; "For blessing on the gift of a Bible in his own tongue to a young foreigner."

Another overflowing audience met at 3 p.m. with about 150 ministers, of all names, on the platform, and many others seated all over the house.

Lord Cavan opened the noon meeting with prayer; after which the Rev. J. H. Wilson read from 2 Cor. v. 1—4. He said that Paul's assurance of the "house not made with hands" is the common property of the humblest believer.

Mr. R. Pearsall Smith added a few thoughts. "Whom do we doubt—is it God?" Can we "make HIM a liar?" Shall we let a little doubt of God be in our hearts? Why not say, "I steal a little and lie a little?" Is it less a sin? Why, God has made us temples of the Holy Ghost. How can the child doubt his Father? Would our child doubt us? It would wound us to know it. Oh, let us confess this sin on our faces, and put it away, and mount up as on eagle's wings. The eagle has two wings, so has the Christian—the wing of faith and the wing of obedience. We must use both in mounting; neither will lift us alone.

Dr. Wallace, of Glasgow, also said a little on the same point. He would not give the last twelve months of his life for all the former; he had felt the joy of this renewed assurance; it had, of late, come so clear to his soul.

Some interesting notices of the Rev. Wm. Taylor's work in Bristol are also furnished

A correspondent writes:—

"The long-sought blessing for our city is just commencing, and the expectations of God's people are enlarged and intensified for a glorious revival in our midst.

"For many months importunate prayer has been offered for a share of the blessings enjoyed by other cities, and our gracious Lord is now responding to these appeals, and our city is being moved by the Holy Spirit.

"After several fruitless attempts to obtain the help of Messrs. Moody and Sankey, Rev. W. Taylor has been led into our midst, and, with the hearty co-operation of ministers and earnest Christians, is holding a series of meetings in the largest and most central of our halls.

"These services have been gloriously successful, hundreds have heard the blessed gospel, Christians are being quickened into newness of life, and the results of the inquiry-meeting have been most encouraging."

The *Western Daily Press*, of Friday, says:—"An open-air service, in continuation of the special services which are at present being held in Bristol, was addressed by the Rev. William Taylor last night on Brandon-hill. There were from 1500 to 2000 present. Mr. Taylor addressed the assembly twice. After his first remarks, the Rev. W. J. Mayers sang 'The Ninety and Nine.' The words were uttered with remarkable clearness, and sung with full volume of voice, so that all present could easily understand without the hymn-book. The service closed with the singing of 'There is a fountain filled with blood,' and prayer, after which Mr. Taylor announced that there would be a meeting for inquirers at Bethesda Chapel."

A well-informed correspondent also writes: "The work of God is going on here well. The Colston Hall is crowded, and the inquiry-room—itself a large hall—well dotted all over with groups. An Indian Army officer was saved there on Wednesday night; and last night he brought two of his daughters and a son into the room as seekers; they also received the Saviour. Pray for the extension of the work in the west. There is a tier of towns in this direction, I am told, which have not been aroused like the cities of the north."

The Bombay Guardian.

SATURDAY, JUNE 19, 1875.

A SOLDIER'S EXPERIENCE.

"*A Soldier's Experience of God's Love.*" (Nisbet & Co.) This is a delightful book, one well fitted to be profitable to Christians. The writer is C. H. Malan, late a Major in the British Army. He served in the Crimea, and came to India at the time of the Mutiny. He was converted in India shortly after. In 1860 he took charge of invalids to England. Following the instructions contained in a minute of Sir James Outram, he assembled the troops daily for the public worship of God. The voyage was a most perilous one. The soldiers took part with the crew in pumping, day and night, for forty days, when they reached the Mauritius, and an examination of the ship's bottom then revealed the fact that the leak was covered by a sheet of copper that was held by two nails; if this had been washed off, all would have gone down. During the voyage, seeing the distress of his men, Major Malan was constantly praying that God would send strong breezes and take them on faster; but instead of that they had the steady pressure of a gentle breeze, never more than 5 knots, never less than 2. If the wind had been stronger the sheet of copper would never have held. On this, as on several other occasions, Major Malan

received very warm commendations from his superiors. On all occasions he appears to have shown himself most devoted to the interests of his men. Most interesting is the account of what he did at Singapore in the way of improving the barracks, and relieving the monotony and discomfort of the soldier's life there. Before he entered upon these works, the cases of drunkenness had been, in six weeks, 92; after he had begun them, the cases were 15 in the same length of time. Number of men, 400.—Everywhere he seems to have been greatly loved by his men, both Protestants and Roman Catholics, though it was his delight to speak to them of Christ; and the Lord greatly blessed his work of faith. At length, in 1872, in William's Town, South Africa, came instructions from the Commander-in-Chief of the British Army, informing him that it was not within his province to impart religious instruction to the soldiers under his command, and that he must discontinue the distribution of religious tracts among them. After receiving this order he decided to leave the army, and he soon resigned his commission. The General commanding at the Cape came to inspect the troops. After the inspection he said to Major Malan:

"Well, Major, I must honestly tell you that I have never been so mistaken in any man as I have been in you. I came up here thoroughly prejudiced against you. I had expected to find every thing in confusion, your officers discontented, and your men—why, I find every thing in perfect order. I never saw such a happy body of men before in my life."

If ever the Duke of Cambridge made a mistake it was when he signed that order.

We make the folllowing extract from this book:

For nine years after my conversion I went on fighting and struggling, desiring to live for Christ, but more or less tied to the world, its vanities, amusements and pleasures, because I did not understand, what God's Word so plainly sets forth, *the present, real, living union of the believer with the living Christ in glory.* This fact, when realized, frees the Christian, by the power of the Holy Spirit, from the chains of this world's pleasures. Never until I saw it was I free. But the day this glorious truth flashed from the light of God's word into my soul, I was delivered from the bondage of the world. Oh blessed, happy liberty."

In Canada, many years after his conversion, he enjoyed the society of a Christian friend, from whom he learned many things, this, among others, that it was not a sin to enter a Dissenting chapel!

"I had never then been inside what is called a Dissenting chapel and had, from education and ignorance, a perfect horror of such a building. Superstition filled it with all spiritual evil. Blessed be God! the spell was broken at once and for ever."

Who is responsible for the existence of this prejudice in the minds of thousands of educated Englishmen? How strange that a man should be a Christian, bound by his engagements to Christ to love all Christ's people, and yet be made to regard as enemies, and to shun as pests, all who belong not to his branch of the Church. Thank God that this pernicious prejudice is beginning to pass away.

In India, Singapore and South Africa Major Malan had opportunities of becoming acquainted with Missionaries and their work. His feelings were greatly enlisted in the work; and when he resigned his commission he made up his mind to labour as a missionary in South Africa; and there he now is labouring. Major Malan is the grandson of the remarkable man who produced such a deep impression in Scotland 50 years ago, and whose testimony to Christ as a living Saviour was the means of the conversion of Dr. Duncan of Aberdeen. In the copy of the *Christian* just received is a letter from him dated Ngamakwe, March 30. The following is an extract:

"Glory be to Christ the Lord, Basuto evangelists have carried his name on towards the Zambesi. A large tribe, the Baniai, who observe the first day of the week in remembrance of a great Chief's Son who was killed by His own people (the Lord Jesus), have invited the Mission of the Church of France to send them preachers.

"Oh how the Lord has blessed the poor Church of France in its South African Mission! It is a history worth reading, and I trust to publish it, to the praise of his grace and glory, and to arouse sympathy and obtain help for this excellent but needy Mission from the wealthy Churches of Great Britain and America.

"As to the results of my journeyings, they are with the Lord. He has given me assurance that they were not in vain. From one station a dear brother writes that, since my visit, "the work has been begun by the Spirit in right earnest. The village has been renewed spiritually. Nearly the whole of our youth have turned to the Lord. On the station we have more than sixty new converts. On most of the out-stations a similar work is taking place." Oh, my fellow-Christians; oh, my brother and sister in Christ, whoever may read these lines, will you not pray for us out in Africa and Asia, and in the isles afar off?

PAUL, THE CHRISTIAN'S PATTERN.

XV.

No one that carefully reads the New Testament can fail to take notice that when Paul speaks about himself his words are worthy of all acceptation. Ordinarily, when a man speaks about himself, he may be a good man, he may be a humble man, yet we have hardly as much confidence as we would have in the same report made by another. But everybody is compelled to receive Paul's testimony to himself without a single grain of allowance. For it is perfectly evident that Paul has not the slightest desire to magnify Paul. His absorbing aim is to magnify Christ, and he would trample a hundred Pauls under foot to accomplish this. Christ is all in all; *all* that is excellent and praiseworthy in *all* Christians. At the cross of Christ he sees humanity in its vileness and utter ineptitude to appreciate the good; sees the princes of this world, temporal and spiritual rulers, civilians and soldiers, Gentiles and Jews, all classes of men, combining to put to an ignominious and barbarous death, the divine Friend of man. Saul of Tarsus was commended and admired by many, but for months and years he devoted all his powers to the trampling out of all faith in Christ. But coming to the knowledge of Christ, he sees the utter unworthiness of all that men extol, and carries about in himself a sentence of death upon himself. And it is just as plain as day that he lives for Christ. 'For me to live is Christ?'

In Acts xx. we have an outline of the address which he delivered to the elders of Ephesus, when on his way to Jerusalem for the last time, and we may learn from this a good deal concerning Paul. He begins by saying: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons." They knew him; to be with him was to know him; he was so entirely without guile that men did not need a glass window in his breast to find out what was going on within. There was no assumption of dignity; no fear that men would be wanting in reverence, if he made himself too common.

"Serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews."

If there had been any pride in his procedure, they would have known it. But they could testify that Paul had served the Lord with *all* humility of mind. The Lord was with him and by him wrought many miracles, and men were sometimes ready to treat him as a divine incarnation and offer sacrifices to him; but he was in no way lifted up by these miraculous attestations; as in other things so in humility he was recognized by this band of Christian workers as their exemplar. How is it with us? Are we lifted up when some gift seems to be more largely bestowed on us than on our companions? If Paul served the Lord with all humility of mind, where is the preacher to-day who may indulge in self-complacency, even though he be a Spurgeon, a Moody?

"With tears." What a touching word in this connection. We can see Paul in the midst of his little band of converts, weeping as he speaks to them of some who have turned away from the truth and surrendered themselves to Satan to carry on the crusade against the Christians. Anything that affected the cause of Christ went to his heart. He wrote to the Philippians "even weeping" of some who were really the enemies of the cross of Christ though they professed to be his followers.

Temptations which befel him by the counsels of the Jews. We can see these Jews, seeking a private interview with him, and remonstrating with him upon his course; appealing to his feelings, his love of his own people; pointing out the importance of retaining his influence over them; and in a word, doing their utmost to hinder him from going on in such an uncompromising and levelling way.

"How I kept back nothing that was profitable to you, but have showed you and have taught you publicly and from house to house."

This was one of the temptations, to keep back something that was profitable to them; to this temptation, many, who call themselves successors of the apostles, have basely yielded. "God's gift to man is too recklessly free, too magnificent; to endue them with the plenitude of Gospel liberty would be like casting pearls before swine; nay, we will keep the truth in our hands and give it to men as we see they can bear it; and this will keep them in a healthy dependence upon us." Paul would have nothing to do with such carnal and faithless reasoning. It is not for a messenger to keep back part of the message. He was solicited and urged and menaced and waylaid, all to stop him from declaring that whosoever believeth on Jesus hath remission of sins. It is noteworthy that while the "successors" of the apostles have kept back what God has given, they have been prodigal of their own, and are to this day, ever and anon, finding some new article of faith to bind upon the consciences of men, Rev. xxii. 18, 19.

Paul was not satisfied to preach the word in the congregation, he must needs go from house to house and press the truth home upon the hearts of believers and enquirers. His feet were shod with the preparation of the gospel of peace. Love winged his steps. How beautiful upon the mountains are the

feet of them that bring good tidings! and no less beautiful in the streets of a city.

The photograph contained in these two verses gives us the lineaments of Paul unmistakeably. It is the likeness of Paul the servant of the Lord. When we see a servant we think not so much of him as of the Master. Love to Jesus, and the sense of the love of Jesus, bring forth these fruits: Love to men, zeal for their salvation, belief in the possibility of it, boldness to announce it, humility, longsuffering and forbearance, tender sympathy, grief, loyalty, faith, self-denial, persistency in well-doing.

Epitome of News.

Saturday, June 12.

—Parsees described by a Parsee in the *Bombay Gazette*: "As regards the inculcation of truth amongst our people, there is a very pernicious maxim current amongst us, and fully acted upon every day of our lives by every ninety out of a hundred Parsees, that in this world "simple truth would never succeed, and particularly in mercantile life." I defy any Parsee to deny this, however much he might deny his acting up to this maxim. If this is granted, what then would you say as to the soundness of the morals of a community, where such immoral sentiments are recognised as guides and beacons for conduct in life?

"By way of showing how keen our sense of justice in the abstract is, and how much we revers justice as administered to us by our paternal Government, it is in my power to cite instances where influence has been used by our people, or rather clandestine steps have been taken, to avoid the notice of the Police and remove without inquest the bodies of people who have committed suicide, and particularly young females of sensitive temperaments, who have been compelled to lay violent hands on themselves on account of the harassed lives they are made to lead by their cruel husbands and fathers and mothers-in-law."

Monday, June 14.

—*Bombay Gazette*: "Captain LeMarchant Carey, Assistant Controller, P. W. D., Punjab, has been ordained Sub-Deacon of Lahore under a commission from the Lord Bishop of Calcutta."

—*Deccan Herald*: "The Marwarries and ryots are still at variance in the different villages in the neighbourhood of Poona. Some of the Marwarries have taken refuge in Poona, as they are afraid to remain in the villages while the ryots are in such an excited state. Major Portman returned to the districts on Monday last, on receiving information that disturbances were threatened in the Seroor Talooka. The ryots seem thoroughly roused to resistance by the extortions of the Marwarries."

—A police sepoy murdered his mistress in Poona last Wednesday.

—The Baroda correspondent of the *Times of India* describes "the sports that came off last evening (9th); they consisted of wrestling matches, rhinoceros fights, ram fights, and buffalo fights. At best the sports are inhuman, and it was a matter of observation (especially by the ladies) how such things could be not only patronized but actually concocted by Sir T. Madava Row and Sir R. Meade."

—*Indian Statesman*: "A bear, who after receiving several superficial wounds eluded the sportsman, Mr. Robert Cumming, on the 24th ultimo, has, according to our Sattara correspondent, after destroying several animals, carried away a farmer's child aged four years, from some village at Sattara."

—Mr. Frank Buckland believes in onions. Two or three raw onions make him sleep like a top. They keep off the cold too.

—*Lucknow Witness*: "Mr. Francis Parkman, one of the best historical writers of America, has summed up in a neat and certainly truthful formula the present programme of the Roman Catholic Church. It is this: 'The Church to rule the world, the Pope to rule the Church, and the Jesuits to rule the Pope.'"

"Mr. Eggleston has just taken the pastorate of a Congregational church in Brooklyn. It will be called 'The Church of Christian Endeavour,' and will be an unsectarian union church, without formulated creed, making the paramount test of membership 'a sincere endeavour to lead a Christian life, and a trusting in the grace of God for help in such endeavour.' The religious belief of applicants for membership will be inquired into only 'in so far as that belief tends to affect Christian character or the harmony of the Church.'"

—The Registrar-General makes the following estimate of the population of the great towns in the middle of the year 1875, calculated on the assumption that the present rate of increase is the same as that which the Census shews to have prevailed in the ten years 1861-71:—London (the "registration division"), 3,445,160; Glasgow, 534,564; Liverpool 516,063; Manchester, 356,626, and Salford, 135,720, making together 492,346; Birmingham, 366,325; Dublin, 314,666; Leeds, 285,118; Sheffield, 267,881; Edinburgh, 211,626; Bristol, 196,186; Bradford, 168,305; Newcastle-upon-Tyne, 137,665; Hull, 133,932; Portsmouth, 122,632; Brighton, 111,089; Leicester, 109,830; Sunderland, 106,342; Nottingham, 92,251; Oldham, 87,437; Norwich, 82,842; Wolverhampton, 71,718.

—The *English Independent* says: "The mockery of describing uniformity of doctrine as a characteristic of the Church of England is daily receiving fresh exemplification. Here are two recent instances. The Rev. J. H. Cross has published an appeal for postage stamps, to be applied to the endowment of a church at Small Heath, Birmingham, in order to "rescue a large district of 6,000 inhabitants from the possession of the Low Church party." He adds, "Two thousand pounds must be paid to the Ecclesiastical Commissioners before May 1 in order to secure the district under the patronage of Catholic trustees. All benefactors will be prayed for, and donors of one guinea and upwards will be remembered *by name* at the altar once a month."

Tuesday, June 15.

—*Times of India*: "The ruins of the fire at Peshawur are still smouldering, and gangs of coolies are engaged in extinguishing the embers and removing the *débris*.

"I believe a company of Sappers and Miners are engaged in exhuming Graeco-Buddhist figures in the neighbourhood of Peshawur. The fruits of their labour will be quite a windfall to gentlemen with antiquarian proclivities, as it was heretofore thought that these relics of an ancient people were only to be found amongst the low hills in the Eusufzai country."

—The monsoon has set in at Allahabad.

—The steamers with the Burmah Mission have reached Mandalay.

—The *Times of India*, having spoken of the poetic treason of the *Guzerat Mitra*, is thus rebuked by the *Mitra*: "We are perfectly sure that there is no one so base, and especially a native of the country who is so base as to look into the columns of the *Guzerat Mitra* for any thing except sentences and passages of glowing splendour such as have provoked the envy of the *Saturday Review* and of men like Thomas Carlyle."

—*Rast Gôftar*: "The assumption made by the *Indu Prakash* in an article which has made some noise here and in England, viz., that the British is only a leading and not the paramount power, is simply ridiculous. As a matter of fact, Native States exist on sufferance; they acknowledge their subjection by paying tribute, their capacity to enlarge their military resources is strictly limited, the right of adoption which secures their permanent existence as States is bestowed by the same authority which conducts their affairs during a minority."

—Died by cholera in Tanna last week, 33. The Brahmins are worshipping sacred fire, and other castes are trying sacrifices, to arrest it.

—*Indian Statesman*: "The Karens appear to be in a sad plight. From a Tounghoo letter we glean that the missionaries and other local agents of the relief committee are very anxious about the coming rainy season. If a sufficient quantity of paddy be not stored in the hills before the rains set in, it will be very difficult to aid the sufferers adequately."

—*Advance*; Philadelphia: President McCosh, of Princeton, engaged the Minister's Meeting (Presbyterian) this morning, with a glowing presentation of his favourite scheme—a Pan-Presbyterian Confederation. It was a rare hour to the hundred present, to listen to his ardent urgency and generous apprehensions as to it. High time it was done, indeed! The President had found and actually corresponded with *thirty-five* separate, organized Presbyterian bodies, and his English friends, yet more assiduous, had found *forty-eight*. He believes these Presbyterian churches contain at least 20,000 congregations. He would gather them into a denominational fellowship; a grand confederation, for spiritual ends mainly. "Thirty-eight of these Presbyterian varieties are committed to the scheme, and minorities of other bodies." The Presbyterian church South resists with a more vital contumacy than any other branch."

—The Young Men's Christian Association of Philadelphia are going to erect a house for themselves, to cost upwards of $400,000. "For money to build it a 'Bazar of Nations' has been opened in Horticultural Hall, to be held from March 29th to April 24th. The hall is partioned into houses—about twenty in all—with shape and name of separate nations, as England, France, Germany, Italy, etc., and each filled with goods on sale, produced by or distinctive of that country. Nine hundred young ladies, gathered from all the evangelical churches of the city, are enrolled as aids. Thirty-six of these belong to each house, under the guidance of six matrons, waiting in rotation one afternoon and one evening of each week. They all dress in costumes carefully national and—brilliant. Besides these, sixty young men styled 'Cavaliers' are selected to assist and care for the ladies. They are costumed. Three pages also wait on each house. Relays of business men, clerks, police and keepers of various orders make up the working force. About $50,000 worth of goods are on sale, gathered by gift, commission and purchase."

Wednesday, June 16.

—*Bombay Gazette*: "His Excellency Lord Northbrook has presented a gold medal each to Delhi College and Mahendro College, Puttiala, to be competed for annually by the students of those schools."

"A few fatal cases of heat apoplexy have occurred among the troops at Meean Meer. Very trying weather up to Sunday."

—Three men jumped overboard from the barque *Carleton*, 6 miles from Queenscliff, South Australia. One of them was Olsen, a Norwegian, a strong young fellow of 20. He states that while the vessel was lying about six miles off Queenscliff, the captain being ashore, he and the others slipped overboard unobserved, just at dusk on the 1st inst. Hansen and Williams each put on a life buoy on getting into the water, but there was nothing left but a plank, used as a fender, for Olsen, who started last. The two first have never been heard of since, but the life buoys, Olsen states, have been washed ashore at Queenscliff, and it is considered certain that the men have been drowned. Olsen put a spare suit of clothes into a canvas bag, and fastened this to the plank, and then lowered himself into the water. He swam towards the lighthouse, and the water being calm, and the current in his favour, got along very well. After a while he saw a fishing boat, which he hailed, but the man in charge sailed away without giving him any assistance, though Olsen was only four or five yards from the boat. The tide, which had hitherto made for Queenscliff, soon after turned, and began to carry Olsen away. After a while the *Omeo* steamed by, and his cries attracted attention and a boat was lowered, but he drifted so far away that he got out of hearing. During the night a large shark came very close to him, but he managed to frighten it away by shouting and splashing. About daylight he lost his senses, and, on recovering consciousness, found himself with the plank and bundle of clothes, lying on tha beach in Swan Bay, where he had been left by the tide. He found a hut occupied by three fishermen, who treated him kindly. He stayed with them for a week, and on Saturday started for Melbourne in a wood-boat. Olsen appears to be none the worse for his immersion, which lasted from 6 p. m. till 6 a. m.

The others are supposed to have been drowned.

—*Indian Church Gazette*: The Society for the Propagation of the Gospel and the whole diocese of Calcutta have sustained a heavy loss by the death from an epileptic fit after fever, at Tounghoo, on the 3rd instant, of the Rev. C. Warren, S. P. G. Missionary, and officiating Chaplain of Tounghoo. Most of our readers will remember that on the frequent requests of the Chaplain of Tounghoo, that the S. P. G. would open at that station a Burman Mission, Mr. Warren was sent up from Rangoon in 1873 for the purpose.

Thursday, June 17.

—*Bombay Gazette*: London: "The new Church Discipline Act will come into operation on the 1st of July, and in the meantime the Ritualists

are making the most of their opportunity. Yesterday was the feast of Corpus Christi according to the Romish Calendar, but though it is not recognized in the English Church, one or two congregations honoured the festival, and some score of others held their anniversary of the Confraternity of the Blessed Sacrament. This confraternity is an association of clerics and laymen who believe in the real objective presence of the Sacrament. At some of their churches yesterday they used incense, crucifixes, eucharistic vestments, and side altars, all of which are illegal. At a church in Haggerston, last evening, there was a pyramid of lighted candles on the communion table reaching almost to the ceiling. The latest novelty of these people at St. Albans is not only to use incense during the singing of the *Magnificat*, but to place two lighted candles before a tawdry portrait of the Virgin—a new method of teaching Mariolatry by signs and symbols. But St. Albans is to be closed, for Mr. Mackonochie has withdrawn the appeal against his suspension."

—Same; Rangoon, 16th: "The Burma Mission was received by the King at Mandalay yesterday with full state ceremony."

—A Reuter's telegram from New York, dated the 28th ult, says:—"Intelligence published here announces that a fire broke out in a Catholic church at Holyoke, Massachusetts, which was very crowded at the time. A great panic ensued and, as the exit was blocked up by the people trying to escape, sixty persons were burned or trampled to death."

—The morning trains out of Bombay are soon to carry the Mails.

—*Times of India*: Brindisi, 30th: The Prince of Wales will leave in the middle of October and land at Bombay.

—The rate of exchange for overland money-orders has been raised to one shilling and nine pence half-penny per rupee.

—Sir Wilfrid Lawson on the Derby: "He did not know much about racing himself, and wished the right hon. gentleman who had moved the adjournment to explain what was meant by the nobility of horse-racing. As he did not know much on the subject himself he must go to those who did and he would refer to the memoirs of the late Mr. Greville, who moved in the higher circle of the racing world. He referred to the "degrading nature of the occupation, the mixing with the lowest of mankind for the sole purpose of getting money, the consciousness of a degradation of the intellect, the conviction of a deteriorating effect on the understanding." It was important to know whether the racing world and the turf had much improved. He did not know that it had, but he continually read a great deal about the demoralisation of the turf. But now they had the right hon. gentleman backed up by the whole Conservative party, ready to sustain the national religion all over the world who could not afford more than two hours on Ascension day, ready to devote 24 hours to the Derby-day (hear, and laughter). There were many important bills set down for to-morrow, and he asked the house if it would not be better to turn their attention to something useful instead of going and sporting themselves at Epsom."

—*Overland Mail*, May 28: Of 341 of the former Senate of Spain, who met last week, 238 gave in their adhesion to Alphonso XII. The Cortes will shortly be convoked.

Gambetta has been instrumental in securing a great victory in the election of the Committee of Thirty. It consists of twenty deputies of the Left, six of the Right, and four of the Wallon party.

Garibaldi's scheme for the improvement of the Tiber has been cordially received by the Italian Chamber.

The Archbishop of Canterbury has written a letter cordial to the work of the American Revivalists, but objecting to the after meetings "for confession of sin and for guidance of the conscience." It is suggested by "F. R. S." that the Archbishop has not been present at these meetings, and that it is quite easy to misconceive the character of them when judging by "what people say."

Friday, June 18.

—This is the 60th anniversary of Waterloo day.

—The monsoon has set in, and we have had 7½ inches of rain.

—The steamer *Malwa*, with Mails, left Aden for Bombay, Wednesday, 3-30 P. M.

—*Bombay Gazette*; Allahabad: Mr. Finn, Assistant Commissioner, Lullutpore, destroyed the notorious outlaw Rundhir Singh and his whole gang of dacoits, on the night of the 15th, with the loss of one constable only.

—H. E. the Governor has returned to Poona.

—Deaths last week, 339.

—The *Times of India* describes a religious installation of the Gaekwar, in private. A nice illustration of priestcraft is in the following oath taken by the king: "If I, the king, do ever harm thee, the priest, thou mayst deprive me of all pious acts which I have done from the time of my birth up to that of my death, of heaven and whatever else good has been accomplished by me, of long life and offspring."

—Same: "Lieutenant Beresford, of the 83rd Regiment, at Deesa, shot himself on the morning of the 8th. He was only 22 years of age, and had been suffering from a long and severe illness."

—Same: "'The Revealer of Oppression,' a book published in Kattywar, having caused a great sensation throughout the province, the Government had called upon Mr. Peile, the Political Agent, to enquire into the charges laid therein against the Chief of Palitana. Mr. Peile sent for the author and asked him on oath if he was prepared to substantiate his statements, to which the latter replied in the affirmative. It appears, however, that the writer of 'The Revealer' has experienced considerable difficulty in obtaining evidence, and has, in consequence, applied to British authority for aid in pursuing the investigation."

—A writer in the same earnestly pleads for a Leper Asylum in Bombay.

Selections.

A SERMON ABOUT HELL.

DELIVERED AT THE AGRICULTURAL HALL ON TUESDAY, MARCH 30.

"Son, remember."—Luke xvi. 25.

In another place of the Scripture we read of the "worm that dieth not" and the "fires that are not quenched." I believe the "worm" spoken of is memory. I believe that is what is going to make hell so terrible to those that have lived in a Gospel land—to think what they might have been, to think how they might have spent eternity in that world of light. Now we read in this portion of Scripture that this rich man is in another world. His soul has left the body, he has gone beyond time, and he is now in another world. Some people say that when we preach about hell it is only to terrify the people, only to alarm them. Now, I am no alarmist, and if I could terrify anyone, and try to scare them into the kingdom of God, I would not. But, at the same time, if I am to be a messenger for God, I must tell the whole message—I must not keep back any part of the Word of God. The same Christ that tells us of heaven with all its glories tells us of hell with all its horrors; and I am sure there is no one here will accuse Christ of drawing this picture to terrify people, or to alarm them, if it is not true. This picture is one that He has drawn Himself. Now, I have read some sermons about hell, but I never read one more terrible than this one. I never have seen a picture drawn more fearful than this one that is drawn here, of a rich man "clothed in purple and fine linen," and who "fared sumptuously every day" while he was in this world; but now we catch a glimpse of him in another world, and we find him there lifting up his voice in hell, and crying in torment.

NO HELL, NO HEAVEN.

Some tell us there is no hell and some there is no heaven, and, if I had to give up one, I would have to give up the other. The same Bible that tells us of heaven tells us of hell. The same Saviour that came down from heaven to tell us about heaven, told us about hell. He speaks about our escaping the damnation of hell, and I am sure there is no one that has lived since that could tell us as much about it as Himself. If there is no hell, let us burn our Bibles. Why spend so much time studying the Bible, why spend so much time and so much money in building our churches? Let us turn our churches into places of commerce or of amusement; let us eat and drink and be merry, for we will soon be gone if there is no hereafter. Let us build a monument for Paine and Voltaire; let us build a tomb over Christianity, and shout over it: "There is no hell to receive us, there is no God to condemn sin, there is no heaven, there is no hereafter!" Let us be real too. If there is a heaven and a hell, then let us act as God would have us act. God was in earnest when He gave Christ to die for us. Christ was in earnest when He went to Calvary and suffered that terrible death—it was to save us from that terrible hell. If I believed there was no hell, I am sure I would be

OFF TO-MORROW FOR AMERICA.

You would not find me here going from town to town, spending day and night preaching and proclaiming the Gospel, and urging men to escape the damnation of hell. I would go back to my own country, and take things easy. Oh, my friends, I cannot but believe it! And now, if there is any one here in doubt about it, why not be honest? If you believe you have a Creator why not ask Him to give you light about the future? There was a time when I did not believe it; but God revealed it to me. It is a matter of revelation. It is Satan that is telling us there is no hereafter or there is no hell, because the Word of God teaches it so plain. And if there is a hell we had better find it out before we get there; it is a good deal better for us to find it out here than it is to be laughing and joking about it. It makes me feel terrible to hear men speaking so flippantly about hell, and making jokes about it. God is not to be trifled with. Think of this man in that lost world crying for one drop of water, and then crying that Abraham might send one to comfort him; but there was a gulf fixed that no man could cross. God has fixed that gulf.

THE TIME OF SEPARATION.

The time is coming when there will be a separation; the time is coming when that praying wife and that godless, Christless husband shall be separated; the time is coming when that godly, sainted mother will be lifted up to heaven, and that scorning, infidel son will be cast down to hell unless he is wise and accepts of salvation. Now the thought I want to bring out is just this—that is, memory in hell. What did Abraham say to this man? "Son, remember." Oh, may this text be fired down into many a heart to-night.

"Son, remember." God wants you to wake up and remember before it is too late. It is a good deal better for a man to be wise, and stop and think while he has the privilege of changing his mind, if he is wrong, than it is to go on like a madman and be cast into the prison house of hell. Then he will have to think; yes; memory will be keen then to act, but it will be too late to make any change. I have been twice

AT THE POINT OF DEATH.

I was drowning once, and just as I was going down the third time I was rescued. In the twinkling of an eye my whole life came flashing across my mind. I cannot tell you how it was. I cannot tell you how a whole life can be crowded into a second of time; but everything I had done from my earliest childhood, it all came flashing across my mind. And I believe that when God touches the secret spring of memory every one of our sins will come back, and if they have not been blotted out by the blood of the Lord Jesus Christ, they will haunt us as eternal ages roll on. We talk about our forgetting, but we cannot forget if God says "Remember." We talk about the recording angel keeping the record of our life. I have an idea when we get to heaven or into eternity we will find that recording angel has been ourselves. God will make every one of us keep our own record; these

MEMORIES WILL KEEP THE RECORD,

and when God shall say, "Son, remember," it will all flash across our mind. It won't be God that will condemn us, it will be ourselves; we will condemn ourselves, and we will stand before God speechless. By-and-by God shall change our countenance, and He will send us away to read our own biography, to read our own record, and that will be what will condemn us.

There is a man in prison. He has been there five years. Ask that young man what makes the prison so terrible to him. Ask him if it is the walls and the iron gates—ask him if it is his hard work, and he will tell you no; he will tell you what makes the prison so terrible to him is memory; and I have an idea if we got down into the lost world we would find that is what makes hell so terrible—memory that they once heard the Gospel, that they once had Christ offered to them, that they once had the privilege of being saved, but they made light of the Gospel, they neglected salvation, they rejected the offer of mercy, and now if they would they could not.

A MISSIONARY SPIRIT IN HELL.

We find this rich man had a desire to get out of that place of torment. He had a missionary spirit when he got there, for he said, "Send some one to my father's house, and warn my five brethren. Oh, send some one to tell them not to come to this place of torment." Yes, it would have been better if he had had a missionary spirit before he had got there; it would be better for you that you should wake up and come to the Lord Jesus Christ, and go to work to save your friends while you are on praying ground, and in this world. Your missionary spirit won't help you when you are in hell; it won't help you when you are in the lost world. Yes, memory, memory—"Son, remember."

CAIN'S MEMORY.

If Cain is in that lost world to-night no doubt he can remember the pleading of his brother Abel. He can remember how he looked when he smote him; he can hear that piercing cry to-night, he has not

forgotten it. All these long years Cain can remember what he might have been, how he despised the God of grace, and how he lost his soul. Thousands of years have rolled away, but still Cain has to think; he cannot help but think. I have not any doubt but Judas remembers how Christ preached that sermon he heard on the mountain, how Christ looked when He wept over Jerusrlem; he can see those tears to-night, he can hear that voice as He cried over Jerusalem, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." He hears that cry; he can see that kind, mild, gentle look of the Son of God He can hear that voice as Christ said to him in Gethsemane, "Betrayest thou the Master with a kiss?" Yes, memory is at work. His memory woke up before he died, when he went out and destroyed himself, taking his remorse and despair with him into the lost world.

NOAH'S CONTEMPORARIES.

Do you think those antediluvians have forgotten how Noah pleaded with them? They laughed at the ark. I have not any doubt if you had gone and preached to them a week before the flood, and told them that there was a hell, not one would have believed it. If you had told them that there was to be a deluge, and that God was going to sweep them away from the earth, they would not have believed it. But did it change the fact? Did not the flood come and take them all away? You might have gone to Sodom and told the Sodomites that God was going to destroy Sodom, and they would have laughed at you, just as men make light of and laugh at hell. But did it change the fact? Did not God destroy the cities of the plain? So with Jerusalem. Christ told them how destruction would come upon it, and they mocked at Him and crucified Him. But look down the stream of time. In forty short years Titus came up against that city and besieged it, and there were 1,10,000 that perished within it. Yes, those Jerusalem sinners can remember in the lost world to-night how Christ wept over Jerusalem, how He walked their streets, how He went into the temple and preached, and how He pleaded with them to escape for their life, and to flee the damnation of hell; but they mocked on, they laughed on, they made light until it was too late, and they are gone now. Oh, may God wake up this audience, and may every man and woman here before it is too late escape for their lives! "How shall you escape," says the apostle, "if ye neglect so great salvation?"

NO BIBLE IN THE LOST WORED.

But now, my friends "remember!" and we want to-night to have you think—"remember." There will be no Bible in the lost world to be a lamp to your feet and a light to your path, to guide you to eternal mansions. You make light of the Bible now, you laugh at its teachings; but bear in mind, there will be no Bible in the lost world. You have a Bible here, had not you better take it now, had not you better read it, had not you better believe it? I have not any doubt if a man had gone to that rich man a week before he was taken away he would have told you he did not believe in the Bible, he did not believe in a place of torment, he did not believe in a word of it. But did that change the fact? He found it out when it was too late; and there was no Bible there to help him out, there was no minister to go there and preach to him; and bear in mind if you get into that lost world, there will be no minister to pray for you, no earnest sermons preached there—it will be too late then. There will be no Sabbath-school teacher there. I am speaking now to some young people that are in the Sabbath-school, and who have a praying teacher. Bear in mind you will have no teacher there to weep over you, to pray for you, to plead with you to come to Christ. I may be speaking to some young man, and he has had some friend come and put his hand upon his shoulder, and ask him to come to Christ. You made light of that, young man; you laughed at him, and you cavilled at him. Bear in mind there will be no friend to come and put his hand upon your shoulder, and speak loving words to you there. "Son, remember." If you have friends that are anxious for your soul's salvation here, and they are pleading for you, treat them kindly; you will not have them in that lost world. Do not laugh at them; it is God that sent the loving message to you. You laugh now at the church. There will be no church for you to attend in that world, no church-bells to warn you of the Sabbath, no tolling of the bell for the death of some friend. It will be

TOO LATE THEN.

You may have a praying wife now that weeps over you, pleads with you to come to Christ; but there will be no wife there to weep over you and pray for you—you will be separate then. Oh, my friend, treat that wife kindly, make her heart glad to-night by telling her that her heaven shall be your heaven, and that you will start to-night on pilgrimage with her. I may be speaking to some young man that has a godly praying mother. You are hasting to ruin, and breaking a mother's heart. Oh, young man, make that mother's heart glad to-night by telling her you have accepted of her God as your God, of her Saviour as your Saviour, that you are not going down to death and ruin, but that you will meet her in glory! Oh, may God meet every soul in this assembly, and may every eye and heart be opened to receive the truth. You come here to-night to hear Mr. Sankey sing, "Jesus of Nazareth passeth by;" but bear in mind you will not hear that song in the lost world; or if you do, it will not be true—He does not pass that way. To-night He is passing by. There has been many a praying for this meeting.

THE LIVERPOOL CONVERTS PRAYING FOR LONDON.

Last night at Liverpool the young converts gathered round me, and how they made my heart glad as they told me they were praying for London. Many silent prayers are going up for you. I beg of you do not make light of the Lord Jesus and His offer of mercy. He comes to save you from a terrible hell; He wants to redeem every soul here to-night, and now while I am speaking hundreds and thousands of Christians are lifting up their hearts silently to God for your salvation, and may God answer their prayers, and may there be many to-night that shall be saved. Now you have a golden opportunity. Jesus is truly passing this way. Why do you doubt that He has been in our midst to-night? There has not been a night that a great many have not gone into the inquiry room and have taken us by the hand and said, "I have accepted Christ and have found Him to-night," showing that the Lord Jesus Christ is in our midst. He is saving some, why should not He save you? and while He is passing and so many are believing on Him, why won't you receive Him? My friends, God does not want you to perish, but He wants you to be saved. God does not want a soul in this vast assembly to be lost, but He wants every one to be in glory; and if you will accept of His Son as a gift from Him, if you will accept of the Lord Jesus, you can be saved.

AN UNBELIEVING MOTHER.

I was standing by the inquiry room door in another place a few months ago, and I saw a lady weeping. I spoke to her, but a woman seized her by the hand and shoved her away from me. I said, "What is the trouble?" "Why," she said, "this is my daughter, and I don't want her to be associated with Christians; I hate Christians." Well, I tried to reason with that mother, but she pulled her daughter away weeping, the daughter pleading with the mother to stay. Is there such a mother here to-night? May God have mercy upon you! It is a thousand times better for your daughter and your children to be associated with Christians than it is to have them go down to death and be associated with fiends as eternal ages go on.

TERRIBLE APPEAL TO YOUNG LADIES.

If a young lady going home to-night should be spoken to by some drunken man, how alarmed she would be; but did you ever think in that lost world libertines and drunkards and murderers shall be your companions? You are terrified now at the sight of one; but they shall be your boon companions in that lost world. All workers of iniquity shall be cast into the lake of fire, but those whose names are written in the Book of Life shall have a right to the Tree of Life, and shall walk the crystal pavement of heaven. Oh, may God help you to be wise to-night, and to flee from your old companions and associates, and lay hold of eternal life! Do not trifle with this great subject. Be wise, and accept salvation as it comes from God.

STORY OF AN UNFILIAL SON.

I was told some time ago of a father that had a son who had broken his mother's heart. After her death he went on from bad to worse. One night he was going out to spend it in vice, and the old man went to the door as the young one was going out, and said, "My son, I want to ask a favour of you to-night. you have not spent one night with me since your mother was buried, and I have been so lonesome without her and without you, and now I want to have you spend to-night with me; I want to have a talk with you about the future." The young man said, "No, father, I do not want to stay; it is gloomy here at home." He said, "Won't you stay for my sake?" and the son said he would not. At last, the old man said, "If I cannot persuade you to stay, if you are determined to go down to ruin, and to break my heart, as you have your mother's—for these grey hairs cannot stand it much longer—you shall not go without my making one more effort to save you;" and the old man threw open the door, and laid himself upon the threshold, and said, "If you go out to-night you must go over this old body of mine;" and what did he do? Why, that young man leaped over the father, and on to ruin he went. Now, there is not a man or woman here who would not say that young man was an ungrateful wretch. Did you ever think that God has given His Son? yes, He has laid Him, as it were, right across your path that you might not go down to hell; and if there is a soul in this assembly that goes to hell, you must go over

THE MURDERED BODY OF GOD'S SON,

you must trample the blood of Christ under your feet. No sooner did the news reach heaven that Adam had fallen, than God came down and made a way of escape. God so loved the world that He gave Christ to die that you and I might live. Do not make light of that blessed Saviour. Do not sit here and have that scornful look upon your brow; but lift up your heart to God, and say, "God be merciful to me a sinner." Receive the gift of God.

If the Spirit of God is striving with any of you here, let me plead with you. Treat the Spirit kindly. Bear in mind that God has said His Spirit shall not always strive. There have been many, I believe, that have been awakened, and the Spirit of God has been striving with you; and now let me plead with you as a friend—just give yourself up to the leading of the Spirit of God. The Spirit of God will lead us aright; He never makes any mistake. God has sent Him from heaven into this world to lead us out of darkness into light, and the Spirit is drawing you. Do not resist Him; do not reject Him. I do not ask you to think or to believe what I say; all I ask is, believe what God tells you; believe what the Spirit of God will reveal to you; and if the Spirit of God is striving with you, do not quench or resist Him, do not resist the Holy Ghost, but to-night just open the door of your heart and let the Spirit come in, and it will be a thousand times better for you in this life and in the life to come.

A MAN WHO LACKED MORAL COURAGE.

A few years ago I went to close a meeting, and said, "Is there any one here that would like to have me remember them in prayer? I would like to have them rise!" and there was a man rose, and when I saw him stand up, my heart leaped in me for joy. I had been anxious for him a long time. I went to him as soon as the meeting was over, and took him by the hand, and said, "You are coming out for God, are not you?" He says, "I want to, and I have made up my mind to be a Christian, only there is one thing stands in my way." "What is that?" I said. "Well," he says, "I lack moral courage." Naming a friend of his, he said, "If he had been here to-night I should not have risen, and I am afraid when he hears I have risen for prayer he will begin to laugh at me, and I won't have the moral courage to stand up for Christ." I said, "If Christ is what He is represented in the Bible, He is worth our going out for; and if heaven is what we are told it is in the Bible, it is worth our living for." He says, "I lack moral courage," and the man was trembling from head to foot. I thought he was just at the very threshold of heaven, and that one step more was going to take him in, and that he would take the step that night. I talked and prayed with him, and the Spirit seemed to be striving mightily with him, but he did not get light. Night after night he came, and the Spirit still strove with him, but just that one thing kept him: he lacked moral courage. At last the Spirit of God that had striven with him so mightily seemed to leave him, and there was no more striving. He left off coming to church, was off among his old companions, and would not meet me in the street; he was ashamed to do so. About six months afterwards, I got a message from him, and found him on what he thought his dying bed. He wanted to know if there was any hope for him at the eleventh hour. I tried to tell him there was hope for any man that would accept Christ. I prayed with him, and day after day I visited him.

TEMPTING GOD.

Contrary to all expectations, he began to recover, and when he was convalescent, finding him one day sitting in front of his house, I sat by his side, and said "You will soon be well enough to come up to the church, and when you are, you will come up, and you are just going to confess Christ boldly, are not you?" "Well," says he, "I promised God when I was on what we thought my dying bed I would serve Him, and I made up my mind to be a Christian; but I am not going to be one just now. Next spring I am going over to Lake Michigan, and I am going to buy a farm, and settle down, and then I am going to be a Christian." I said, "How dare you talk in that way? how do you know you are going to live till next spring? Have you a lease of your life?" He says, "I never was better than I am now; I am a little weak, but I will soon have my strength. I have a fresh lease of my life, and will be well for a good many years yet." I said, "It seems to me you are tempting God," and I pleaded with him to come right out boldly. "No," he says; "the fact is, I have not the courage to face my old companions, and I cannot serve God in Chicago" I said, If God has not grace enough to keep you in Chicago, He has not in Michigan." I urged him then and there to surrender soul and body to the Lord Jesus, but the more I urged him the more irritated he got, till at last he said, "Well, you need not trouble yourself any more about my soul; I will attend to that. If I am lost, it will be my own fault. I will take the risk."

A FEARFUL DEATHBED.

I left him, and within a week I got a message from his wife. Going to the house, I met her at the door weeping. I said, "What is the trouble?" "Oh,

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sir, I have just had a council of physicians here, and they have all given my husband up to die ; they say he cannot live." I said, "Does he want to see me?" She replied, "No." "Why did you send?" "Why," she said, "I cannot bear to see him die in this terrible state of mind?" "What is his state of mind." "Why, he says that his damnation is sealed, and he will be in hell in a little while." I went into the room, but he turned his head away. I said, "How is it with you?" Not a word ; he was as silent as death. I spoke the second time, but he made no response. I looked him in the face, and called him by name, and said, "Will you not tell me how it is with you?" He turned and fixed that awful deathly look upon me, and, pointing to the stove, he said, "My heart is as hard as the iron in that stove ; it is too late, my damnation is sealed, and I shall be in hell in a little while." I said, "Don't talk so, you can be saved now if you will." He replied, "Don't you mock me, I know better." I talked with him, and quoted promise after promise ; but he said not one was for him ; "Christ has come knocking at the door of my heart many a time, and the last time He came I promised to let Him in, and when I got well I turned away from Him again, and now I have to perish without Him." I talked, but saw that I was doing no good, and so I threw myself on my knees. He says, "You can pray for my wife and my children ; you need not pray for me, it is a waste of your time, it is too late." I tried to pray, but it seemed as if what he said was true—it seemed as if the heavens were as brass over me. I rose and took his hand, and it seemed to me as if I was bidding farewell to a friend that I never was to see again in time or in eternity. He lingered till the sun went down. His wife told me his end was terrible. All that he was heard to say were these fearful words, "The harvest is past, the summer is ended, and I am not saved." There he lay, and every little while he would take up the awful lamentation, "The harvest is past, the summer is ended, and I am not saved." And just as the sun was sinking behind those western prairies he was going into the arms of death. As he was expiring his wife noticed that his lips were quivering, he was trying to say something, and she reached over her ear, and all she could hear was, "The harvest is past, the summer is ended, and I am not saved," and the angels bore him to the judgment. He lived a Christless life, he died a Christless death ; we wrapped him in a Christless shroud, nailed him in a Christless coffin, and bore him to a Christless grave. Oh, how dark! oh, how sad! I may be speaking to some one to-night, and the harvest may be passing with you, the summer may be ending—oh, be wise to-night and accept of the Lord Jesus Christ! May God's blessing rest upon us all, and may we meet in glory, is the prayer of my heart!—*Christian World.*

Miscellany.

—From an account of "Sarah Robinson, the Soldier's Friend," in the *Advance* ; by Jane E. Hopkins :

Sarah Robinson, from her earliest years, seems to have been fitted and trained for the singular line of work to which she has devoted herself. The daughter of a gentleman of independent means, but of no military connections, living in a secluded country place, where a soldier was never seen, she was remarkable from a child for a perfect passion for military exploits. Her favourite hero was Napoleon, her favourite lesson recitations of feats of heroism, her favourite amusements joining in her brothers' sports, making bows and arrows, casting bullets, experimenting with gun powder, often to the serious alarm of the more peaceably disposed.

She grew up exceedingly shy and reserved and self-contained, having a perfect hatred of all religion. Her parents both held high Calvinistic views ; the mother, a deeply earnest-minded woman, would sometimes assemble her little flock in her own room, and, not daring to pray for their salvation lest it might be contrary to God's will, would yet kneel down in their midst and cry, as the great tears streamed down her face, in the anguish of her mother's love, "Oh! I trust, if it isn't wrong to say so, I trust you are of the number of God's elect."

Those dumb tears, that prayer stole from her when words were denied her, were heard and answered for each and all of that little band, but not till years later. All her earliest youth Sarah Robinson hated God as an arbitrary tyrant, believing that if she was to be saved she would be saved, and if she was to be lost she would be lost ; and in neither case would any effort of her own avail her anything. But at length God's blessing on some words spoken in a neighbouring village church changed the current of her life. "Abide in me, and I in you," was the text ; it went home to the girl's heart, already dissatisfied and longing for some nobler and fuller life, and when the preacher told of Christ's power and willingness to save then and there, and exhorted the unsaved "to go to Christ to-day and abide in him ever after," she earnestly besought the Lord if this were true to receive her that moment and make her his faithful soldier and servant to her life's end. That prayer was heard, but the prejudices of years were not to be quickly overcome. Before the day was over her new-found happiness was destroyed by doubts increasing to agony of mind, till she resolved to lay aside all human teaching and search the Scriptures for herself with earnest prayer for God's guidance. This she did for months, till at last she came out into the broad sunshine of God's love ; the life she henceforth lived was "by faith in the Son of God, who loved her and gave himself for her."

Yet for a considerable period the idea of work for Christ never occurred to her, till a friend visiting the family induced her and her sister to open a Sunday school and visit the village people. It was a most formidable undertaking, to one so shy and reserved and so little used to religious expression, but she was one of those who believe when duty calls "I can't" is a lie on the lips that repeat "I believe in the Holy Ghost" ; so it was done, and well done.

Some years having thus passed in works, in study and in suffering, a spinal complaint having developed with the girl's growth, and fourteen months spent chiefly on a spinal couch having proved ineffectual for its cure, it was decided she should be for a time in London for continuous surgical treatment. There, utterly alone in a London lodging, her time divided between reading her Bible and suffering acute pain, she realized the precious companionship of her Saviour as she had never done before, and consecrated herself afresh to his service. A little book on prayer, by a Presbyterian minister, Dr. Hamilton, having been very helpful to her, she attended his ministry, and ultimately joined the Presbyterian church. She worked in the Sunday school and the Somerstown mission, in connection with Dr. Hamilton's church, to the utmost limit of her strength, and when at last a fever broke out, and the Scripture reader was struck down with it, she went to and fro from his sick bed to the sick and dying around, receiving his directions in her ignorance of the London poor, and carrying food and medicine to those who needed it ; for her Master's sake doing what she could.

At length she returned home with impaired health and the knowledge that the spinal complaint was incurable, the medical men being of opinion that she might bear up against it for a year or so, but that after that she must probably be content to spend the rest of her life on her couch. But God, who makes his strength perfect in man's weakness, and who takes the weak things of the world to confound the mighty, willed it otherwise. With the help of an apparatus which cases the body in steel and takes its weight off the spine, she has been able to work ever since, though always in much suffering.

TELEGRAPHIC NEWS.

London, 11*th June* : The Sultan of Zanzibar arrived in London yesterday and landed at Westminster, when the Hon'ble Mr. Bourke read an address welcoming him on the part of Government. His Highness was afterwards visited by Lord Derby, and later on went down to the Ascot Races.—The Rev. R. S. Copleston has been nominated to the Bishopric of Colombo.—In the House of Commons this evening Mr. Cross introduced the Labour Laws Bill, modifying the legislation which at present affects the relations of workmen and employers.—Lord George Hamilton, in replying to a question, said that during next week a despatch would be laid before the Indian Council addressed to the Government of India, assenting generally to the recommendations of the East Indian Officers' Compensation Committee.

Paris, 13*th* : Twenty-five thousand men were reviewed to-day at Longchamps by the Marshal-President. There was an enormous attendance of spectators, who greatly applauded the manœuvring of the troops.

Florence, 13*th* : Tumultuous scenes have been enacted in the Italian Chamber of Deputies during the discussion on the Public Safety Bill, which met with passionate opposition.

Madrid, 13*th* ; A terrible earthquake, attended with great loss of life, has occurred at Cucuta in the Valley of Grenada.

London, 14*th* ; A report from the Cape states that Sir Garnet Wolseley will replace Sir Henry Barkly as Governor of the Cape Colony.—The completion of the direct United States Cable is announced.

15*th* : The Commons, after a protracted debate of two days, have passed the second reading of the Judicature Act Amendment Bill.—Lieut.-General Sir J. L. A. Simmons, K.C.B., has been appointed to succeed Lieut.-General Sir F. E. Chapman, K. C. B., as Inspector General of Fortifications and Director of Works.—Mr. Disraeli visited the Sultan of Zanzibar yesterday.

16*th* : Messrs. Alexander Collie and Company, of London and Manchester, have suspended payment. Their liabilities amount to three millions.—The rumour that England and Russia have been engaged in negotiations for the settlement of the Central Asian Question has been denied at St. Petersburg.—The following promotions have been gazetted in the Royal Engineers :—Lieutenant Colonels Henry Hyde, Ralph Young and James Crofton to be Colonels ; Major David Limond to be Lieut-nant Colonel ; Major C. N. Martin and Captain J. M. Heywood to be Majors ; Lieutenants W. F. Richardson and G. W. Archer to be Captains. Brevet :—Colonel C. J. Hodgson to be Major General ; Lieutenant Colonel R. S. Sellon to be Colonel.—Messrs. Shand and Co., of Rood Lane, have suspended payment.—The Report of the Washington Agricultural Bureau for June, on the American Cotton Crop, states that the present condition of the crop is the best that has been known for five years with the exception of the year 1872.

Florence, 16*th* ; A motion brought forward in the Italian Chamber to suspend the lengthened discussion upon the Public Safety Bill has been negatived by 220 against 203 votes.—The Italian Chambers have voted the Public Safety Bill with modifications, which have been accepted by the Ministry.

London, 17*th* ; Messrs. Robert Benson and Company, of King's Arms Yard, and Messrs. Rainbow and Holberton, of Saint Helens Place, have suspended payment. Further failures are expected.

Paris, 16*th* ; The Archbishop of Paris to-day laid the foundation stone of a votive church dedicated to the Sacred Heart on the heights of Montmartre.

Hongkong, 17*th* ; A Chinese gunboat fired upon and has seized the British steamer *Carisbrooke* (off coast Hainan) on the suspicion of being engaged in smuggling.

PASSENGERS SAILED.

Per Str. *China*, 11*th* : (additional)

For Southampton.—Mr. William Lark and Mr. J. Cogan.
For Brindisi.—Mr. John Willock, Mr. H. H. Buckland, Mr. Benjamin Moore, and Mr. J. C. Smith.
For Venice.—Mr Pothecary.

Per P. and O. Str. *Lombardy*, 18*th* ;

For Southampton.—Col Burge, Lieut. Col. Clutterbuck, Mr William Denyer, Mr. R. C. Laughlin, Mr. and Mrs. Bracegirdle, Mr. and Mrs. R. H. G. Mathews and child, Capt. and Mrs. Walesley and infant, Mr. Geo. Woodcroft, Mr. G Clegge, Lieuts. G. Christie, A Batson and E. F. Cambier, Mr. Geo. Lipscombe, Mr. Thos. Allen, Mr. E. Dunning, Mr. W. Rabbatt, Mr. C. Grant, Mr. T. Robinson, and Capt. MacDonell.
For Brindisi—Mr. W. Scott Elliott, Mr. G. P. Robinson, Mr. William Douglas, and Mr. A. Brereton.
For Venice.—Mr. J. H Latham, and Col. F. A. Dickens.
For Aden.—Capt. John Day, R.A., and Mr. W. G. Lewis.

PASSENGERS ARRIVED.

Per P. and O. Str. *Kashgar*, 16*th* :

From Southampton —Mr. F. W. Peterson, Mrs. Homfrey and infant, Mr. D. Gordon, Lieut. R. J. Wood, R.N, Mrs. J. H. B. Hallen, Lieut. H. A. Yorke, R. E, Mr. J. Bygate, and Mrs. Jarvis
From Brindisi.—Mr. J. A. Bryce, Captain F. N. Chalmers, and Mrs. Chalmers.
From Venice.—Mr. Pirie.

Domestic Occurrences.

BIRTH.

THEOBALDS—June 13th, at Jubbulpore, the wife of Surgeon-Major J. R. Theobalds, 16th Regiment Madras Native Infantry, of a daughter.

MARRIAGE.

ALMOND—CRITCHELL—June 9th, at the Fort Chapel, Bombay, by the Rev. Charles Cook, A. G. Almond, Esq., to Emma Critchell, eldest daughter of the late E. R. Critchell, Esq.,

DEATHS.

TORRENS—May 29th, at Mount Aboo, Emmeline Alice Isabelle, the dearly beloved child of Eleanor and Charles Torrens, aged 2 years and 16 days.
FAGAN—June 7th, at Deesa, Eleanor, infant daughter of Captain J. G. Fagan, 2nd Light Cavalry, aged 15 days.
DeCARVALHO—June 13th, at Mazagon, Master Francis A. DeCarvalho, only surviving son of the late F. A. DeCarvalho, Esq.
BERESFORD—June 8th, at Deesa, Lieut. G. A. Beresford, 83rd Regiment.
SEELYE—June 9th, at Massoorie, Mary F. Seelye, M.D., of the American Woman's Union Mission, Calcutta, aged 28 years.
DELANEY—At Parell, William Delaney, Pensioned Conductor, Ordnance Department, aged 60.
BAUMBACH—June 10th, at Choe Mulla, Wynaad, George Baumbach, aged 27 years.
BEYTS—June 12th, at Middle Colaba, Clementine Rosalie, relict of the late Captain H. W. K. Beyts, aged 72 years
FERNANDES—June 8th, at Bombay, John Lennard, son of the late J. C. Fernandez, Esq., aged 12 years.

"BOMBAY GUARDIAN."

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C. Monnet, April 30, 1876, Rs. 8 ; J. F. Walker, Nov. 1, 1875, Rs. 4 ; Rev. V. B. Karmarkar, 1875, Rs. 8 ; R. E. Bickerdike, April 12, 1876, Rs. 16 ; C. Banks, April 12, 1876, Rs. 8 ; C. A. Beyts, April 12, 1876, Rs. 8 ; W. R. Davie, June 19, 1875, Rs. 2 ; T. Glover, June 30, 1875, Rs. 2 ; W. Kobke, June 30, 1875, Rs. 2 ; Mrs. C. Page, June 5, 1876, Rs. 10-7 ; Rev. R. Montgomery, May 1, 1876, Rs. 9-10 ; A. Christie, May 1, 1875, Rs. 4-13 ; E. Hingley, April 12, 1876, Rs. 8 ; Col. L. Tripe, May 1, 1876, Rs. 11.

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